

language of conversation in public and private. Among the branches of learning, singing was also prominent. The girls were, besides, obliged to learn all the various womanly accomplishments of sewing, spinning, etc., whilst the boys received instruction on all kinds of musical instruments.

Thus everything in these model communities combined to raise the heart of the Indian to God, and to animate the sons of the forest to a faithful, virtuous, Christian life. Their souls were filled with unspeakable, heavenly peace and joy. Since the days of the primitive Christian Church nothing similar had ever been seen. These savage and barbarous creatures, who at first inspired the missionaries with fear and hesitation to administer to them any other sacrament than the indispensable sacrament of baptism, who had been looked upon as perfect idiots, were now so changed and had been made such model Christians, that the Merciarian Don Pedro Faxardo, Bishop of Buenos Ayres, reported to the King of Spain, in 1721, that he was firmly persuaded that in all these communities no mortal sin was committed throughout the entire year.

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AN old work of the date of 1762 has the following account of the origin of the term "lady": "I will satisfy you how it came to pass that women of fortune were called 'ladies,' even before their husbands had any title to convey the mark of distinction to them. It was generally the fashion for a lady of affluence, once a week or oftener, to distribute a certain quantity of bread to her poor neighbors with her own hands, and she was called by them 'leaf-day;' that is, loaf-giver, or, as it is sometimes explained, the bread-giver." Wonder how many so-called ladies practice the original signification of the term?

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FRANKLIN: Beware of little expenses—a small leak will sink a great ship.